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THE PERNICIOUS EFFECTS OF INTEMPERANCE
IN THE USE OF ARDENT SPIRITS, AND
THE REMEDY FOR THAT EVIL.



A
SERMON,

DELIVERED AT THE OPENING

OF THE

PRESBYTERY OF LONG-ISLAND,

AT

Auquebogue, Nov. 5, 1811.



BY NATHANIEL S. PRIME.



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ADVERTISEMENT.

INTEMPERANCE is a great and growing evil. The writer of the following discourse has long viewed its prevalence and increase with anxious concern. But his attention was never effectually awakened to this subject until the last summer. At that time Dr. Rush's Inquiry fell into his hands, by which he was induced to inquire what he, as an individual, could do to check the progress of this sweeping pestilence. After some weeks of occasional meditation and reading upon the subject, the plan of the following discourse suggested itself to his mind; which he resolved to improve for the good of the Congregation in which he statedly labors. This was accordingly done, and the effects were such as to encourage him to deliver it as stated in the title page. The members of the Presbytery being determined to set their faces as a flint against this crying sin, and to exert themselves vigorously for its suppression; and hoping that some good effects might result from the circulation of this discourse, were disposed to countenance its publication. In deference to the opinions of his Reverend Fathers and Brethren, the writer now submits it to the public, not as a subject of criticism, but of serious consideration and experiment.

HUNTINGTON, April 1812.

A SERMON.

Prov. xxiii. 29—35, inclusive.

29. Who hath woe? Who hath sorrow? Who hath contentions? Who hath babbling? Who hath wounds without cause? Who hath redness of eyes?

30. They that tarry long at the wine; they that go to seek mixed wine.

31. Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright.

32. At the last it biteth like a serpent and stingeth like an adder.

33. Thine eyes shall behold strange women, and thine heart shall utter perverse things.

34. Yea, thou shalt be as he that lieth down in the midst of the sea, or as he that lieth upon the top of a mast.

35. They have stricken me, shalt thou say, and I was not sick; they have beaten me and I felt it not; when shall I awake? I will seek it yet again.

MAN possesses an exalted station in the scale of being. The form and other peculiarities of his body, at once inspire all other animals with fear and veneration. His person is comely—his countenance expressive—his powers noble, and his *natural* posture erect. Endowed with an immortal, intelligent mind, he is capable of knowing, loving and serving his Creator and enjoying endless felicity.

But alas ! how great the change when he lies prostrate on the earth, dispossessed of reason and the power of loco-motion, by an intoxicating draught. What scene more base, abject and disgusting. Never was a brute guilty of so great prostitution. Such an act debases a man to the level of a worm.

Man is prone to sin as the sparks fly upward, and different men are addicted to different vices. But the state of a sinner appears so hopeless as that of a confirmed drunkard. The thief—the liar—the adulterer—the murderer have their hearing and the exercise of reason at all times. Therefore, though one admonition be disregarded, we may fondly hope the next will have the desired effect. But a drunken man experiences a total suspension of all his powers, both corporeal and mental. You may reprove him, but the sound will fall on a dead organ. You may chastise him, but he will be insensible of the correction. *They have beaten me, and I felt it not.* And what hope can you entertain for such a person, when with the first dawn of returning reason he cries out *when shall I awake ?* and in the same breath replies *I will seek it yet again.*

This vile course is pursued by multitudes, leading to poverty, infamy, death and hell. Kings of the earth have slain their thousands, but *ardent spirits* their tens of thousands. “Plague, pestilence and famine” have been a curse to the human race, but *ardent spirit* have been a heavier curse. The yellow fever has for a season laid waste many of our populous cities, but the greater part of the inhabitants have taken the alarm at an early period and fled from the fatal contagion. But strong drink has spread its devastations throughout the country. In every city, town, village and neighborhood we behold its dreadful effects, and multitudes instead of being warned by the example of others to fly from the pestilential atmosphere, earnestly seek and greedily inhale the deadly poison.

It is supposed by some that more persons die annually in the United States *in consequence* of the use of *ardent spirits* than by any disease incidental to human na-

ture. Be this as it may, its effects, so far as they are universally acknowledged, are sufficient to warrant the inquiry, what can be done to stop or even check the ravages of this destroying fiend. ?

With a view to this question, your attention has been solicited to the words of the text. In that interesting portion of the holy scriptures, two leading sentiments are presented for particular consideration, viz.

The pernicious effects of intemperance in the use of strong drink—And

The remedy for this evil.

The term *ardent spirits*, in its common acceptance, is applied exclusively to distilled liquors. Some fermented liquors, if drank to great excess, will produce inebriation. But few are willing or even able to drink a sufficient quantity to intoxicate themselves, or if they do the effects are not so alarming nor the consequent danger so great. The present design, however, is to discourage the *intemperate* use of all liquors capable of producing intoxication.

By *intemperance*, as the term may occur in the ensuing discussion, is meant not only drinking to intoxication, but also the use of the smallest quantity of spirituous liquor when it is not necessary for the preservation of life or health.

Let us now attend to some of the pernicious effects of intemperance.

1. Intemperance in its advanced stages produces at least a temporary suspension of the exercise both of the corporeal and mental faculties. When a man has drunken to intoxication, his bodily strength entirely forsakes him; every sinew is relaxed—every joint unhinged—his head drops on his shoulder—he falls prostrate on the ground. This is not all. His intelligent mind is equally debased. Reason, that boasted principle, which so eminently distinguishes man from the brutes, has deserted her wonted seat. The understanding is totally darkened, and the will ceases from all regular operations. Is it possible that an immortal mind inhabits that debased and worthless carcase? Yes! but both are alike insensible.

Should you beat him, he would not feel it ; and should hell open her voracious jaws to receive him bodily, he would not realize his danger nor *could* he flee away.

Nor is this effect in all cases merely *temporary*. In many instances, it is in a great degree *permanent*. Habitual intemperance produces effects of this kind upon some, which the most powerful medicines and abstemious living would never remove. The joints are stiffened—the sinews contracted—the nerves enfeebled—the memory impaired—the intellect destroyed. In short the habitual drunkard, long before he arrives at the meridian of life, exhibits an exact portrait, both in body and mind, of decrepid old age.* I am acquainted with several men, who, to use a cant phrase, are so completely *soaked with rum*, that they would *never be sober again*, should they never drink another drop of intoxicating liquor.

2. Various diseases of the body are contracted by intemperance. Some are the immediate effects of one fit of drunkenness. Thus Solomon, after enquiring *Who hath woe ? Who hath sorrow ? Who hath contentions ? Who hath babbling ? Who hath wounds without cause ? Who hath redness of eyes ?* immediately answers, *They that tarry long at the wine : They that go to seek mixed wine.* When men are in their cups, they become contentious. These disputes seldom terminate without leaving sad mementos of their having taken place—What a wretched, and at the same time disgusting, object is a man just recovering from a fit of drunkenness ! His body emaciated—his whole nervous system in commotion—his countenance the picture of grief and horror—his face not unfrequently disfigured with wounds—his clothes besprinkled with blood, and his eyes like two

* “The fibres of the stomach and bowels are contracted ; abscesses—gangrene—and schieri are found in the viscera. The bronchial vessels are contracted—the blood-vessels and tendons in many parts are more or less ossified and even the hair of the head possesses a crispness.—They impair the memory, debilitate the understanding and pervert the moral faculty.”

orbs of fire inserted in sockets black as the tents of Kedar.

The effects of one paroxysm are sometimes still more serious. The unhappy subject not unfrequently falls down in the highway, or under a hedge, and lies exposed to all the inclemency of a winter's night. The consequence is some acute disease, or the loss of a limb, if not the loss of life. Some of these consequences are not confined to those who drink to intoxication. A hot sling, in a cold day, has laid the foundation of many a distressing complaint. Impelled by the severity of the weather, men drink the inviting cordial and by exposure to the cold, contract diseases which confine them for weeks and months, or suddenly translate them from time to eternity.

But a continued habit of intemperance does of itself induce many distressing diseases. This is the testimony of several eminent physicians. Dr. Rush enumerates the following among others in the black catalogue ; *viz.* dropsy—consumption—jaundice—diseases of the liver—diabetes—epilepsy—gout—cholic—palsy—apoplexy—and madness. All intemperate persons are peculiarly liable to one or more of these awful diseases.

Many apprehend no danger because their intemperance seldom or never produces intoxication. But this is a delusion. The habitual use of ardent spirits, whether to great excess or not, does predispose the human system to imbibe disease.* It is probable, that a drunken man in

* "Most of the diseases which have been enumerated are of a mortal nature. They are more certainly induced and terminate more speedily in death when spirits are taken in such quantities, and at such times, as to produce frequent intoxication ; but it may serve to remove an error with which some intemperate people console themselves, to remark, that ardent spirits often bring on fatal diseases without producing drunkenness. I have known many persons destroyed by them who were never completely intoxicated during the whole course of their lives."

DR. RUSH.

"The stomachs of great dram-drinkers are contracted into half the common natural size, and are hard, something like leather that

the very zenith of intoxication, is not in so great danger of infection; but the moment the fumes of liquor begin to subside and he begins to recover, his whole system is so much debilitated that he falls an easy prey to the destroying pestilence. — The sentiment, therefore, that ardent spirits will fortify against contagion, altho' common, is entitled to no credit. It is a doctrine of the Devil, and he is well pleased to hear it preached and to see it practised. Doubtless many a one has contracted the yellow-fever and other contagious diseases in consequence of having drank freely of that liquor, by way of prevention. If, when exposed to contagion, people would let this accursed thing alone, and support their natures by nutritious food, they would find it a better antidote.

3. Many of the most disgraceful crimes are the effects of intemperance. Some of these are brought to view in the text. *Thine eyes shall behold strange women and thine heart shall utter perverse things.* No better fuel can you afford the lusts of the flesh than ardent spirits. Hence we find that drunkenness and lewdness usually go hand in hand.

This is true with respect to all intemperate men, whether they become intoxicated or not. But few who have drank a gill of ardent spirits can be exposed to a scene of small temptation without becoming adulterers in the sight of God. This may be safely credited in view of our Savior's declaration *Whosoever looketh upon a woman to lust after her hath committed adultery already with her in his heart.*

Profane swearing usually accompanies intemperance. Many who, while sober, are reputed for their moral conversation, as soon as they become heated with liquor, lose all government of their tongues, and their lips utter

has been held to the fire, the consequence of which is loss of appetite, and a wasting consumption." DR. HALES.

"They (distilled liquors) are, above all things, most unwholesome, being caustic burning spirits; which by inflaming the solids, and thickening the fluids, cause obstructions that occasion many fatal diseases, such as hectic fevers, jaundices, dropsies, &c. whereby multitudes are daily destroyed." DR. HOFFMAN.

the most perverse things. But the confirmed drunkard is renowned for profanity. He seldom opens his mouth but the first breath is exhausted in spouting forth a volley of oaths and curses too silly to be uttered by a man of common sense, and too blasphemous to be repeated by a christian.

The two vices which have been named, are the only ones which are clearly pointed out in the text, and they may be considered as those most usually connected with intemperance. But as Dr. Rush observes, the proper name for this vice "is legion, for it conveys into the soul a host of vices and crimes." To those already mentioned may be added fraud, theft, lying, perjury, murder, and many others equally disgraceful to human nature. To this point the authority of an eminent magistrate* in our country will now be cited. In a charge to the grand jury upon drunkenness he observes, "I believe it may be asserted with truth, that from this source originate almost all the enormities that produce distress in private families, and the most destructive outrages on the public peace. It is this vice that makes so many helpless widows and distressed orphans—that fills our streets with wandering beggars—that crowds the sheriff's dockets with executions, and is productive of innumerable quarrels, assaults, batteries, riots and man-slaughters. Who hath woe? (says the wise man,) Who hath sorrow, &c. I declare in this public manner, and with the most solemn regard to truth, that I do not recollect an instance since my being concerned in the administration of justice, of a *single* person being put on his trial for *man-slaughter*, which did not originate in drunkenness; and but *few* instances of trial for *murder*, where the crime did not spring from the same unhappy cause. A moment's consideration will be sufficient to convince you, gentlemen, that the various breaches of the peace that are daily brought before the courts, are all derived in a greater or less degree from this infamous and mischievous vice."

* Hon. Jacob Rush, president of the District court in Pennsylvania, Vid. his charge to the grand jury of Luzerne county in 1801.

4. Intemperance produces an unquenchable thirst after intoxicating liquor, which usually leads to an infallible perseverance in the vice. "Habit is a second nature." This maxim is verified in no instance more clearly than in the intemperate use of ardent spirits. An intemperate man, after a number of years, becomes so much addicted to the vice that he would not experience so much inconvenience at the loss of a limb, as for the want of intoxicating liquor. And were the alternative submitted to his choice, he would rather part with his right hand than his bottle. A habit of intemperance is a state of the most absolute bondage. When a man has once enlisted, he can scarcely hope to be liberated as long as life endures. Solomon considered the situation of such a one as perilous as of him that *lieth down in the midst of the sea*, or of him that *lieth on the top of a mast*. As the former is liable to be swallowed up in the raging billows, and the latter to fall and be dashed in pieces, so the drunkard is in as imminent, if not immediate danger of being destroyed. There is something awfully sublime in the expression of this figure. The one is represented as *lying down*, with the utmost composure, *in the midst of the sea*—the other as reclining to rest, without the smallest apprehension of evil, *on the top of a mast*. So the drunkard without realizing his danger, pursues his course of pleasure while every touch of the fatal cup rivets his chains—exhausts his heart's-blood—seals his death warrant, and makes him fit fuel for eternal burnings.

Ardent spirits in their immediate effects upon the throat and stomach are like the waters of the briny ocean. Instead of allaying, they inflame the thirst.—Hence no intemperate man can confine himself to the quantity with which he commenced his wicked course. Daily he experiences an increasing thirst which calls for an additional quantity of the raging liquid.* The first

* "A little lowness of spirits requires drops, which are readily taken under the notion of physic; drops beget drams, and drams beget more such, until they come to be without weight or measure.

inquiry which he makes after the return of speech and reason is *When shall I awake ?* and without waiting for an answer from another quarter, he replies *I will seek it yet again.* The consequence is that such persons usually go to bed drunk, get up drunk, are drunk while sick, die drunk, and go drunk to hell.

5. Poverty and disgrace are the common effects of intemperance. There are so many facts within the knowledge of every one to establish this point, that arguments are needless. Cast your eyes around you for one moment and see how many families, once affluent and respectable, are now reduced to beggary and want by intemperate husbands and fathers. Some of these inhuman wretches, after drinking up their whole estates, and paying the last debt of nature, have left their families to be supported by the town. Their widows, who once occupied an exalted station among their neighbors, are reduced to the most abject dependence, and their children become servants to those who were once far their inferiors.

That poverty is the portion of *drunkards* is manifest. But it is worthy of particular observation that very many of the pecuniary embarrassments experienced by the various classes of people in this day, are the consequence of intemperance.

It is common to hear people complaining of the oppression of their taxes. Especially when called upon to support the institutions of religion, they are vociferous in representing their poverty. The great difficulty is *you drink ardent spirits.* Cease to do this, and you will be able, with the utmost facility to pay your taxes—to support the gospel, and lay up money at the year's end.

Did this fascinating poison actually relieve those who thus suffer themselves to take it, something might be said to extenuate their conduct in this particular ; but on the contrary, it heightens and enlarges all their symptoms and sufferings ever after, excepting the few moments immediately succeeding the reception of the potion. Every dose requires two or three others to assuage its ill effects ; and for one minute's indulgence in this way, they purchase many hours of greater pain and misery, besides rendering the malady more incurable."

DR. CHEPNE

Let the people of this county agree henceforth to drink no ardent spirits, and to pay me annually what they have usually expended for this baneful liquor, and I will engage, henceforth, to support all their poor—to pay the salary of every minister—to repair and rebuild the churches as often as may be necessary, and to satisfy the demands of all their physicians.

Some may be surprised to hear this declaration, but your astonishment will give place to conviction when you are assured that nearly 20,000 dollars are annually expended for ardent spirits of various kinds in one town of this county. Calculating the expences of the other towns to be the same in proportion to their population, the result will be that not less than the sum of 100,000 dollars is annually expended for ardent spirits in Suffolk County. And were it possible to ascertain with precision the loss of labor, the additional charges of physicians, and other expences *in consequence* of intemperance, it is presumed that sum would be more than doubled.*

6. Death and eternal damnation are the natural effects of intemperance. Many a human being has lost his life for no other cause than drunkenness. From such facts it is evident that this vice will of itself produce death, and it has been already shewn that it exposes the subject to a thousand fatal accidents, and usually lays a foundation for diseases which will effect a premature dissolution.

And that hell shall be the dreary abode, and eternal damnation the bitter cup of drunkards, the word of God abundantly declares. St. Paul ranks them with *fornicators, idolators, adulterers, effeminate, abusers of themselves with mankind, thieves, covetous, revilers and ex-*

* Since the above was written the author has met with Dr. Mitchell's view of the Manufactures in the United States, from which it appears that the quantity of ardent spirits annually distilled in this country, is equal to "the prodigious amount of *twenty-three millions, seven hundred and twenty thousand gallons*," which is more than three gallons to a soul. When we add to this the quantity of imported spirits, it appears almost incredible that so much strong drink could be consumed by a population of 7,000,000.

tortioners, of all which he affirms *they shall not inherit the kingdom of God*.—Vid. 1. Cor. vi. 10.

The scriptures further assert that *no murderer hath eternal life abiding in him*—1. John iii. 15. And what is a drunkard but a murderer?—a murderer of the foulest stain—a murderer of himself, both soul and body—a self-murderer that perpetrates the presumptuous deed, not in haste, but in the most deliberate manner, and at the utmost leisure—not by a single blow, but by ten thousand strokes.

We may charitably believe that many a poor wretch who in his haste had suspended himself from a tree, or inflicted a deadly wound upon his vitals, or swallowed a dose of poison, would gladly have retracted the wicked act had it been in his power. But the drunkard takes the poisonous cup—at first he sips and sets it down. He feels its effects, he knows his vitals are invaded, he beholds death at the bottom. He deliberates awhile and then renews his draught. He deliberates again, though a shorter period than before, and again he drinks. Thus he continues to do, day after day and year after year, knowing what will assuredly be the issue, till weary of killing himself by inches; he tilts the cup and greedily swallows the very dregs. He closes his ghastly eyes and awakes——in hell. Here he drank a cup of trembling, but there he shall drink a more bitter cup. Here it produced *woe, sorrow, contentions, wounds, disease and death*; but there *it shall bite like a serpent and sting like an adder*. Who then can be more heinously guilty of suicide than the drunkard? And who must expect a hotter place in hell?

These are some of the dreadful effects of intemperance. In view of them, how rational and proper is the advice in the text. *Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright*. And how true is the sentiment by which this admonition is sanctioned—*At the last it biteth like a serpent and stingeth like an adder*.

It is manifest that the vice of intemperance is an enormous evil. If the figure be admissible, it is a mighty

oak, the roots of which have shot down to the centre of the earth, yea, they have taken hold on hell; its branches have spread far and wide and cast a pestilential shadow over the face of the whole world. Notwithstanding its gigantic size, if all mankind were united in sentiment and exerted the strength would be amply sufficient to pluck it up root and branch. But alas! they are not united. Thousands delight supremely in reposing night and day under its deadly shade. They would not lend a hand to cut it down though they might obtain heaven by the act. There are multitudes of others who consider its overgrown stature a great evil, but at the same time think favorably of resting themselves several times a day under its branches. Hence it is impossible to cut it down *at once*. Its destruction must be gradual. Every rightly disposed person can pluck up a root and lop off a branch, and he that deals the heaviest blow is the best friend to man. In this way we may eventually destroy its existence. The question then is, *How shall this be done with the most expedition and effect?*

In answer to this inquiry it may be observed; 1. That an embargo, or an act of non-importation of spirituous liquors, would not be an effectual remedy. If our people could not obtain ardent spirits from foreign countries they would turn up the produce of their orchards and fields, as they have begun to do already, to obtain a liquid still more pernicious to the human constitution than imported spirits, and which will consequently induce many of the fatal effects already mentioned with greater rapidity. The last sentiment is abundantly established by the numerous facts which have occurred in the vicinity of distilleries in our country. Not only has the number of intemperate people been greatly increased in such places, in consequence of the facility with which intoxicating liquor is obtained, but the number of deaths by intemperance has also been greatly increased. Last autumn an intemperate man of my acquaintance survived the establishment of a distillery near his house but two or three months, and his death was the manifest effect of it — Hence it is manifest that our government is not princi-

pally to blame for the existence of this evil. If they were disposed they could not exclude ardent spirits from the country.

But, notwithstanding this, it is believed that something might be done by our government to diminish the quantity of strong drink, or to lessen the facility with which it is now obtained. A tax upon the importation and distillation of this article might be sufficiently large, without any injury to the public, to discharge the annual expences of the government. This would prevent many intemperate people from obtaining it for the want of means, while others, who have the means in their power, would run through their estates before they had completely ruined their constitutions and rendered themselves incapable of getting a living. When a man has once abandoned himself to drink, the sooner he becomes penniless the better for himself and his family.

2. A law of the state, or of the union, forbidding altogether the use of ardent spirits, would not be an effectual remedy for the evil of intemperance. A law of that description would be easily evaded. But although laws cannot be made to prevent the *existence* of this evil, yet many of its dreadful effects might be prevented, or at least diminished by salutary laws. For instance, if provision were made by a law of the state for the appointment of a guardian to a man who is manifestly squandering away his estate by intemperance, and even for the imprisonment of the offender if he is abusive in his family, how many helpless women and children would be saved from abuse, poverty and disgrace; and how much would your taxes for the support of paupers be diminished.*

* A law of some description or other is absolutely necessary to prevent drunkards from spending their whole estates for rum. There are many merchants who are in the habit of supplying such persons with liquor on credit, and for the security of payment, taking a renewed mortgage every year upon their farms. In the course of a few years "by virtue of a power contained in the said mortgage, and in conformity to the act of the State in such cases made and provided," those farms are advertised and sold, and the whole family turned out of doors without any means of subsistence. If men can be so lost to virtue, honor and humanity, as to distress a whole family for the sake of enriching themselves, it is high time that some legal re-

The experiment has been tried by a sister state, and has been found to be attended with salutary consequences.

Let it not be objected that such an act would be inconsistent with republican principles. By an existing statute of our state, the crime of perjury is punishable with imprisonment. And although, in the opinion of some, this vice may involve a greater degree of enormity than intemperance, yet, in its present extent, its pernicious effects upon society are by no means so great. The bare name of perjury impresses all classes with horror, but they have become so familiarized to drunkenness, that the majority of the people can contemplate this vice with indifference, if not complacency. Therefore we may conclude that a man does as really forfeit his liberty and the use of his property by intemperance, as by perjury or any other crime cognizable by human laws.

Again—it is believed that licences for retailing ardent spirits are obtained with too great facility in this state. Our good legislators who framed our existing laws upon this subject, probably thought that they had sufficiently hedged up the way ; but experience has proved that sufficient has not yet been done. They probably expected that the particularity and solemnity of the Commissioner's oath would be a sufficient barrier against the unnecessary multiplication of taverns and grog-shops ; but they never anticipated the time when such solemn oaths would be considered merely as the ceremony of induction to office, and public officers would relinquish the dictates of their own understandings for the opinions of their constituents.* Notwithstanding our Commis-

straint was imposed. Query—If nothing more were done, would it not be advisable to limit the selling of liquor *on credit*, by merchants as well as tavern-keepers ?

* In numerous instances the Commissioners have been known to refuse a licence under the conviction that the proposed tavern was unnecessary. The applicant has returned home, procured a petition signed by 40 or 50 of his neighbors and presented it to the Commissioners, which has completely reversed their former opinion and prevailed upon them to grant a licence. What powerful arguments are the *names of men* ! ! !

sioners of excise are sworn in the presence of Almighty God, with the sacred volume before them, that they "will not on any account or pretence whatsoever, grant any licence to any person within the said town of _____ for the purpose of keeping an Inn or Tavern, except where it shall appear to them to be absolutely necessary for the benefit of travellers; and that they will in all things, while acting as commissioners of excise, do their duty according to the best of their judgment and ability, without fear, favor or partiality, agreeable to law."

—Many taverns do exist where it is probable a meal is seldom eaten and perhaps a stranger never lodges.—These observations are made to shew the necessity of new laws upon this subject.

3. The commencement of the only effectual remedy for the intemperate use of ardent spirits is THE IMMEDIATE EFFECTUAL REFORMATION OF INDIVIDUALS. When a single person adopts the resolution never again to drink, nor invite another to drink, ardent spirits unless it be immediately necessary for the preservation of life or health, one fatal blow is given to this bareful tree, and 895,300,000* more of equal force will fall it to the ground and destroy its existence. This is the remedy contemplated in the text. *Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright.* Solomon knew well the various inducements to intemperance. He considered *temperate drinking* (as the phrase is often very improperly used) to be the highway to drunkenness. Therefore he discouraged not only the *tasting* of strong drink, but even *looking at it*, lest it should prove a temptation to moderate drinking, which might eventually lead to excess. The bare appearance of liquor, especially in a glass vessel, is a powerful temptation to a person who has a thirst for it. Hence such a man ought not only to stop his bottles, but also to put them out of his sight.†

* The aggregate population of the earth.

† Is not the practice of exposing liquor to public view upon side-boards and other places, as highly improper as it would be to decorate our rooms with obscene and lascivious pictures? With what

Now the only question is *where the proposed reformation shall commence to insure the most rapid progress?* We need not hesitate a moment to answer, *with the ministers of the gospel of Christ.* They may preach without ceasing against the intemperate use of ardent spirits, but if they allow themselves occasionally to recruit their exhausted strength by that stimulus, their hearers will follow their occasional example much quicker than their constant precept; and instead of going no farther than their minister, they will run into all the lengths of intemperance.

Consider, for a moment, what would be the probable effects resulting from the adoption of this resolution by only one minister of the gospel. When visiting his people from house to house, and at every stop receiving the usual compliment to drink *a little spirits*, he will be obliged to decline, and for the fear of the charge of unnecessary singularity he must give his reasons; and with what power will they come when backed by his example! What parishioner, however fond of the poisonous liquor, would dare to take hold of the bottle, in his presence, and implicitly say, *If you are afraid I am not.*—In a short time the elders and deacons would follow their minister's example. Here would be a little chosen host arrayed against the devil's strong hold. Many a heavy blow they would daily deal upon it. From time to time their strength would be increased by the accession of volunteers, until the whole church be enlisted. Then what congregation could withstand the united precept and example of every professing christian among them? Not one. The reformation, thus happily commenced, would be likely to progress until the sin of intemperance would be unheard of in that congregation.

Let this course be adopted by the members of one Presbytery—the beginning of the good work will be the greater—the strength of each will be increased by the recollection that his brethren are under the same bond,

face could we advise our visitors *Look not upon the wine, &c.* when the most conspicuous place in our houses is occupied by decanters of liquor.

and their united exertions will produce the greater effects. When they meet together upon the affairs of the church, they are accompanied by their elders. These would not have confidence to drink when all their ministers refuse. Their example, as in the former case, would soon be followed by the church, and theirs by the congregation. In this way the evil would soon be arrested throughout a large district of country.

Nor would these good effects be confined within the limits of that Presbytery. The members in attending the other judicatories of the church, and in their common intercourse with other parts of the country, would necessarily exhibit their example before their brethren; and, from the force of example, we may reasonably expect that it would influence them to go and do likewise. Thus the adoption of this resolution by one Presbytery, might be the happy mean of expelling this abominable vice from the United States; and who knows but in process of time, it might in the same way be banished from Christendom?

But there are many objections to the proposed remedy, some of which ought to be considered in order to a thorough investigation of this subject.

1. Objection—Ardent spirits are necessary. Answer—So are opium, and mercury, and arsenic. But does it follow from this that a man ought daily to eat a quantity of the soporific gum to prevent the pains of nature; or as frequently to drink the ponderous liquid to kill the principles of disease; or to take a few grains of rats-bane several times a day to prevent an attack of the intermittent? There is reason in all things. Let people keep their bottle of spirits, as they do a vial of laudanum, and use it with the same discretion.*

But there are few, in this degenerate age, who think favorably of so great a restriction. People in general appear to believe that ardent spirits are as absolutely neces-

* "Spirituuous liquors never were designed for common use. They were formerly kept in England as other medicines are, in *apothecaries' shops*. If freely indulged they become a certain, though slow poison."

sary to their existence as their daily bread. The thorough-bred gentleman must have his glass of brandy and water every hour to support his nature under the vast fatigue of doing nothing. The mechanic and laborer must each have a dram before breakfast, and the same at 11 and 4 o'clock. And even our amiable women cannot endure the fatigue of an afternoon's visit without the occasional refreshment of wines, and cordials. Indeed some have gone so far as to say that a laborer might as well be denied meat as ardent spirits.—This supposed necessity is founded entirely on habit. Laboring people who have been accustomed to the use of strong drink, would experience considerable inconvenience at first renouncing the practice. But after a few weeks or months privation, they would find themselves able to bear greater hardships and their systems would recover much sooner from excessive fatigue. It is admitted that ardent spirits will stimulate a weary man, so that he will be able to labor with renewed vigor. This is the very nature of the pernicious liquor. But let it be remembered that the strength with which he then labors is not *natural*, and when once the spirit is exhausted, he will sink much lower than before, and a much longer time is requisite to recruit his constitution, than would have been necessary, had he drank no stimulating liquor.*

If these observations be not correct, I desire to know how our ancestors lived? That they were a more healthy race than we, the annals of their age testify.—That they were as robust and athletic, their works, which

* "Many imagine that hard labor cannot be supported without drinking strong drink. This though a common is a very erroneous notion. Men who never tasted such spirits are not only able to endure more fatigue, but also live much longer than those who use them daily. But suppose such liquors qualified a man to perform more work, they must, notwithstanding, waste the powers of life, and, of course, occasion premature old age. They keep up a constant fever, which consumes the spirits; heats and inflames the blood, and predisposes the body to numberless diseases. All intoxicating liquors may be considered as poisons. However disguised, this is their real character; and sooner or later they will have their pernicious effects."

still remain, abundantly prove. And that they could endure greater hardships, is manifest to all who have read the history of the first settlement of this country. And yet they were never in the habitual use of ardent spirits. An aged mechanic of my acquaintance, above fourscore years of age, and who is still living, has frequently assured me, that when he was an apprentice strong drink was thought no more necessary for laboring men than opium or any other drug, and that a bottle of spirits occupied the same place in a family that a vial of laudanum does in the present day.*

That spirits will not help a man to bear the cold is manifest to every one that has tried the experiment.—Many think this liquor necessary in hot weather, but this also is an erroneous sentiment. It increases the heat, and promotes a tendency to putrefaction, which in that season exists in all animal substances.† In this point

* That ardent spirits are not rendered necessary in the present day by a material change of climate or any other natural cause, but that men can without danger break off suddenly, live as comfortably, and work as hard without it, if disposed, the following facts are considered as good evidence. In an excursion through this County in the month of August last, I became acquainted with three men who were in the habit of using no ardent spirits. One of them was nearly sixty years of age and had been accustomed to a free use of it (though not to intoxication) from his youth until about a year before, at which time he suddenly and entirely abandoned the practice. He declared, in the most solemn manner, that after a few weeks privation he had no inclination after it—that at no time did he experience any evil effects for the want of it, but on the contrary found himself able to endure as great hardships, and uniformly recovered sooner from their effects than when he used spirits. The other two (one thirty and the other forty-five years of age) had drank no kind of spirits, except in sickness, for the space of seven or eight years, and both declared that they suffered no inconvenience for the want of it at any time, not even in the laborious season of harvest.

† This may be considered as incorrect reasoning from the circumstance that animal substances may be preserved for years by being immersed in spirits, and that they are often applied externally to prevent mortification. But a moment's consideration will produce the conviction that their effects are vastly different in these cases. When externally applied to wounds or raw flesh, they extract corrupt and corrosive humors and have a tendency to heal or preserve. But when taken internally, they are pent up in the stomach, create a fever, consequently produce a fermentation in the fluids and impel the whole system to putrefaction.

of view it is manifestly dangerous to use it in hot weather. People need not fear the effects of cold water, if they take proper precautions before they drink.

It is said by some that this raging liquid will do a man no harm, if he sweat freely after drinking it. This is a palpable error. No part of the liquor is thrown off by perspiration, which being retained would injure the constitution. All the poisonous qualities are safely lodged in the system, while the watery particles are evacuated. As well might you expect to prevent the effects of a dose of poison by perspiration, as to prevent injury from ardent spirits by the same mean.

2. Obj.—The present habits of society forbid the adoption of the proposed remedy. It would be impolite to refuse the solicitations of our friends to drink, and still more so to neglect to invite them when they visit us. In addition to this, we should have a rebellion among mechanics and laborers. The consequence would be, we must live without houses, for mechanics would not build them without *rum*; our harvests must drop into the ground, for reapers could not be obtained without *rum*; in short, we could have no work done without *rum*.

Ans.—There are many modern practices inconsistent with christianity. *Know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God.*—James iv. 4. By the same rule, he that would be the friend of God must reject the friendship of the world.—The religion of Jesus Christ would soon become a mutilated system, if every generation were permitted to accommodate it to their peculiar habits. But the word of God is the supreme law. All our practices ought to be conformed to that divine rule. The gospel contains the best system of politeness; and be it remembered that our Savior never promised a reward to him who should give to drink unto one of these little ones a glass of brandy and water, but to him who shall give a cup of cold water ONLY.—Mat. x. 42. We ought to set a higher value upon this blessing of Jesus and strive more earnest-

ly to obtain it, than the thanks of ten thousand drunkards.

But is there no way to treat our friends politely and agreeably but with a bottle in our hands? Will they not be satisfied with our society, our conversation and a plentiful repast in its proper season, or an occasional dessert when it may be necessary? If they will not, then we are bound to reject their friendship, if we would have the Lord for our friend.

But the latter part of this objection is entitled to particular consideration. In answer to which it may be observed that it is an unjust reflection upon the whole class of mechanics and laborers. There are many even now, and there would soon be more, who would labor without spirits, if employers would take their proper stand and do their duty. The encouragement of higher wages ought to be given to temperate laborers; and this might be done without the smallest injury to the employer. If a man can now afford to give a dollar per day and a shilling's worth of rum, he could as well pay nine shillings to a man who would work without it; and even more, because more work would be done and in better order. Upon this plan there would be a gain both to the employer and laborer. The latter would be more than thirty dollars richer at the end of the year, than if he had drank as usual. This consideration of itself would induce many of that class to labor without rum.

3. Obj.—Many obtain their living by making, and others by vending ardent spirits, and the proposed remedy, if universally adopted, would throw them out of employ.

Ans.—Then let them turn to the soil and get an *honest* livelihood as others do. If the produce of the West-India Islands, without being converted into rum, be insufficient to support the inhabitants, let them emigrate to the United States. We have vacant lands enough in various climates to employ millions besides them. The same way of living lies open to our own citizens, who are now enriching themselves at the expence of the souls and bodies of their neighbors. If the effects of strong drink

be such as have been represented, then the employment of selling ardent spirits cannot be consistent with a christian profession. And it is a matter of astonishment that this employment has not been proscribed by every christian denomination. But the Quakers stand alone in opposition to this nefarious traffic. The Methodists also have taken a commendable step in prohibiting their members the use of ardent spirits, unless by the advice of a physician ; but it is to be lamented that they have not prevented them from furnishing others with the means of intoxication. Regulations so exactly conformed to the spirit of christianity, as those existing among the Friends, ought to be adopted and strictly observed by every religious denomination.

4. Obj.—The proposed remedy will be so slow in its operation that there is no encouragement to adopt it—It is presumption for two or three to think of reforming the whole world.

Ans.—Are not the blessings of health, wealth and irreproachable character, a clear conscience and the approbation of heaven, sufficient motives to induce a few to relinquish the accursed thing, even though none were prevailed upon to follow their example ? But it will be observed that the only question is—Whether the proposed remedy be right in itself ? If so, it is proper for all who are convinced of its propriety, immediately to adopt it ; and the probability of its not succeeding, generally, ought to have no discouraging influence.

But the objection is believed to be entirely groundless.

It is presumed that when the current is once turned, it will run with greater rapidity the contrary way. Only let as great a stigma be placed upon a desire after liquor, as there is now upon the other lusts of the flesh, and instances of drunkenness will become as rare as acts of adultery. The most abandoned characters do regard the popular opinion, and it cannot fail to have influence upon their public conduct.

5. Obj.—The proposed remedy will never be adopted by those who are in the habit of drinking to intoxication. No arguments will prevail upon them to quit the use of

ardent spirits altogether. We want a remedy that drunkards will apply.

Ans.—It is not expected that such characters will adopt the remedy proposed. Nothing short of a miracle of grace will change their habits ; and such a work we can scarcely hope will be performed upon them. Our principal object is not to cure drunkards. An effectual remedy for them is beyond our reach. Let them kill themselves and perish eternally, since they are determined upon it, and we cannot prevent them ; but let us endeavor to make their successors temperate men. This, the proposed remedy is calculated to effect. In this point of view, the objection vanishes.

6. Obj.—*Every creature of God is good, and nothing to be refused if it be received with thanksgiving, for it is sanctified by the word of God and prayer.*—I. Tim. iv. 4, 5.

Ans.—Many people consider this text as a licence for the use of strong drink, and they consider it as an unanswerable argument because it is the word of God ; but the Devil can quote scripture to serve his own purposes. It will however be observed that Paul did not allude to this, when he made the above observation, but to meats which he foresaw certain impostors would forbid christians to use. But there are several ways in which the objection founded on these words may be disposed of without restricting the apostle's meaning to meats.

No one that makes use of this objection will consider it as a licence for intemperance. All agree that it ought to be confined to its proper place. Now, it is confidently believed that its proper place has been assigned in this discourse, the very place to which it is restricted by the word of God. When it is necessary for the preservation of life or health, then it ought not to be refused. But when it is desired merely to please the taste, to gratify the lusts of the flesh, or to enable a man to do more work than his nature can bear without it, then it ought to be refused.

Again—admitting strong drink to occupy a place within the limits of the Apostle's indulgence, he clearly points

out the manner in which it is to be received and used, viz. *with thanksgiving*. Therefore let no man dare to taste a drop of this liquor, but when he can with a clear conscience, with clean hands, with a pure heart and with unfeigned lips, give thanks to God for it. If this be done, and this the objector is bounden to do, it is believed that the force of the objection is entirely destroyed.

A number of inferences will conclude this discourse.—

1. This subject teaches the folly of intemperance. A man gains nothing by it, and loses every thing. He loses his strength—his health—his reason—his character—his estate—his life—and what is more than all he loses *heaven*. Truly, said the wise man, “Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise.”—Prov. xx. 1. “Woe unto them that rise up early in the morning that they may follow strong drink, that continue until night till wine inflame them.” Isa. v. 11. “Woe unto the men that are mighty to drink wine, and men of strength to mingle strong drink.” Ver. 22. “As the fire devoureth the stubble and the flame consumeth the chaff, so their root shall be as rottenness, and their blossom shall go up as dust, because they have cast away the law of the Lord of hosts and despised the word of the Holy One of Israel. Therefore is the anger of the Lord kindled, and he hath stretched out his hand against them, and hath smitten them; and the hills tremble, and their carcasses are torn in the midst of the street. For all this his anger is not turned away, but his hand is stretched out still.”—Ver. 24, 25. “Awake ye drunkards and weep, and howl all ye drinkers of wine.”—Joel i. 5. “Ye shall not drink wine with a song; strong drink shall be bitter to you.”—Isa. xxiv. 9. “Stay yourselves and wonder; cry ye out, and cry; ye shall be drunken, but not with wine; ye shall stagger, but not with strong drink.”—Chap. xxix. 9. “Ye shall drink at the hand of the Lord the cup of his fury; ye shall drink the dregs of the cup of trembling and wring them out.”—Chap. li. 17. “The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation, and shall be tormented

with fire and brimstone in the presence of the holy Angels and in the presence of the Lamb ; and the smoke of their torment ascendeth up forever and ever, and they have no rest day nor night.”—Rev. xiv. 10, 11. What can he be called but a fool who would procure such a portion for the short-lived gratification of his sensual appetites ?

2. This subject shews when ardent spirits may be lawfully used, viz. when they are necessary for the preservation of life or health. It is believed that in no other instance will nature crave strong drink unless the appetite has been vitiated by habits of intemperance. In such cases the sacred scriptures recommend it. *Give strong drink to him that is ready to perish, and wine to them that are of a heavy heart.*—Prov. xxxi. 6. *Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities.**—I. Tim. v. 23. While on the other hand the bible abounds with denunciations and curses upon those that drink strong drink, [Vid. page 26] or that put ~~the~~ the bottle to their neighbors' lips.—Vid. Hab. ii. 15.

3. This subject exposes the impropriety of the practice, still existing in some parts of the country, of serving spirituous liquors on funeral occasions. It looks too much like the relics of barbarism. Let heathen tribes, who have but faint ideas of the immortality of the soul, and who have no correct notions of a future state, eat and drink, and thus drown the sorrow caused by the death of their friends, but let *christians* upon such solemn occasions “watch and be sober.” There has been a plausible plea for the practice in question. Some stimulating liquor has been esteemed necessary to prevent infection.

* St. Paul's recommendation affords abundant evidence that Timothy was a very temperate man, even to such a degree that he would drink nothing but water until wine was recommended by an inspired apostle. Nor does the above recommendation afford the least room to conjecture that Paul was an advocate for the constant use of wine or strong drink. On the contrary, the circumstances under which he recommends it, clearly exhibit his views of the subject—viz. *that wine ought to be used as a medicine.*

But it has been shewn that instead of preventing, it predisposes the human system to imbibe disease. Therefore, the supposed cause being removed, it is earnestly wished that the practice may henceforth cease.

4. In view of this subject we are led to deplore the existence of so many taverns and tippling houses as have been, and still are, in this county. It is the direct way to corrupt the morals and exhaust the wealth of the people. Upon this point, the following extract from Judge Rush's Charge, already mentioned, is entitled to particular attention. "It is an observation of sir William Temple, that a multiplicity of taverns is an evil inseparably attendant on republican governments. From which the inference does not seem forced or unnatural, that in proportion as they abound, the vice of drunkenness may be expected to prevail among the people. Pennsylvania, it is acknowledged on all hands, affords the most striking evidence to justify the observation of the philosophical patriot, and every day exhibits to our view the most painful proofs that the consequences are such as might reasonably be apprehended. The legislature of the state have indeed candidly admitted the inference from their *number* to be perfectly correct, by stating, as they do, in the most express terms in the 11th section of the law under consideration. "That a great abundance of taverns and public houses, for vending spirituous liquors, has been found to promote habits of idleness and debauchery." These, we are taught by daily experience, are the rank soil in which the vice of drunkenness shoots up with such fatal luxuriance. These are the polluted fountains that send forth constant streams to corrupt and demoralize our people. Here our youth, the growing hopes of our country, are initiated in all the mysteries of iniquity, and lay the foundation of those destructive habits that never forsake them. Here they are taught to practice the dialect of infernal spirits and to rival the very demons in the use of profane and blasphemous expressions."

The truth of the above observations was never more clearly proved in Pennsylvania, than they have been,

within a few years, in this County. There is scarcely a by path on which three or four houses stand contiguous to each other, but you may find *what is called* "an Inn." And in many places where there are a few more inhabitants you will find two, three and four within a stone's throw of each other. And what is the object of more than one half of them? Surely not to entertain travellers, for what they make by such customers would not half pay their excise. They are set up to entertain *neighbors*, and to collect from them a few sixpences of their daily earnings. And how have drunkards and profane swearers and sabbath breakers and *town-paupers* increased with the increase of taverns.

Some plead for a multiplicity of taverns on the ground that the town-revenue is increased by granting so many licences.

"The excise is fatten'd with the rich result
Of all this riot ; and ten thousand casks,
Forever dribbling out their base contents,
Touch'd, by the Midas finger of the state,
Bleed gold for ministers to sport away.
Drink, and be mad, then ; tis your country bids !
Gloriously dr^{ink}, obey the important call !
Her cause demands the assistance of your throats,
Ye all can swallow and she asks no more."

COWPER.

This plea is almost too simple to merit an answer. It is sufficient to observe, that aside from the demoralizing effects of a multiplicity of taverns, they greatly increase the number of paupers and consequently enlarge the taxes of the people.*

5. This subject teaches the duty of tavern keepers and other retailers of ardent spirits. If nothing but the truth have been exhibited in this discourse it is their du-

* The following anecdote is a fact. An aged man who had a number of intemperate sons, complained to a commissioner of excise that he had licensed too many taverns. The Commissioner replied, Oh ! they all help to diminish your taxes. Ah, said the old man, you do not consider that they are bringing all my sons upon the town.

ty to sell ardent spirits to no one unless they are satisfied that it is immediately necessary for the preservation of life or health, or will be used only in those instances; and if they have not resolution to deny their customers except in such cases, they ought immediately to relinquish the employment, and if necessary seek another calling. But admitting that the doctrine which has been advanced in this discourse be erroneous, it is manifestly their duty to observe and comply with the laws of their country. The existing law of this state for the regulation of taverns, forbids under heavy penalties, any tavern keeper to allow any species of gambling, or to keep any instrument or device for that purpose in his house, out-house or yard; to sell ardent spirits to any apprentice, servant or slave, or to *any person* on the Lord's day, except strangers and travellers tolerated by law. And yet in defiance of this law, how common is it to find a gambling house and tavern under the same roof, where apprentices, children and servants, are as welcome guests as any in the world, *provided they have money*, in many of which more liquor is sold on the sabbath than on any other day in the week; not to strangers and travellers, but to the pretended worshippers of the living God.* Now how can a man pretend to be a friend to his country and not conform himself to her wholesome laws? How can he expect his wealth to prosper, when he has obtained it by destroying the souls and bodies of his neighbors? And how can he hope for heaven; when the very house in which he lives is the gate of hell and multitudes have gone there through it?

What claim can those have to humanity who will sell liquor to a man already intoxicated? The usual plea is "If I do not let him have it another will." But would you consider an Apothecary innocent, who would sell a

* It is said to be no uncommon thing in some congregations in this county for profligate christians to visit the tavern and call for liquor in the recess of public worship on the Lord's day. We would say, Tell it not in Gath, publish it not in the streets of Askelon, did we not hope that the publication of it will work a reformation in those inconsiderate professors.

dose of poison to a man, knowing that he had determined to destroy himself with it ? Would the plea that there were many others in the same place who would have furnished him with the fatal means of destruction, satisfy your minds and convince you that he did right ? Would it be right for you to furnish a man with a halter, a knife or a pistol to take his own life ? You probably would not do it ? And why ? If you refused, he could perhaps obtain his desire of some of your neighbors. Is it because there is no *profit* in *lending* an instrument of death ? Are you willing, then, for the profit on a pint of rum, to be accessory to the death of a fellow creature ? And is it this and this alone that makes you run the awful risque in a thousand instances ? What would be your sensations, a few hours after you had sold liquor to a person in those circumstances to find him dead near your house ? Could such an event take place, without awakening your conscience ? How often would you wish that you had refused the liquor, though you knew it might have been obtained of your next neighbor ? You would then realize that the misconduct of others is no licence for you to do wrong. Therefore let every man reform himself and if he cannot prevent others from sinning, to their own master they stand or fall ; but let him beware how he becomes a partaker in their evil deeds.

6. This subject points out the road to long life, riches and honor.

The most of men are anxious to live to old age. When sick they will incur any expence to regain their health. And yet alas ! many spend a whole estate to procure a premature dissolution. Doubtless it is a fact that ardent spirits whether taken in moderate or immoderate quantities, tend to shorten human life. A man who becomes a sot in early life must not expect "to live out half his days." One who is mighty to drink strong drink, though he may seldom be intoxicated ought to calculate to have ten or fifteen years cut off from the end of his life. To controvert this doctrine, instances of longevity among intemperate men are produced. There, says one was my neighbor —, he lived to be almost four-score, and yet he

was intemperate from his youth. There is another nearly three score and ten, he drinks his pint a-day, and yet he is as strong and active and can do as much work as any one of his age, &c. &c. It will be observed that there is no propriety in producing such facts as objections, unless they are accompanied with evidence that these same persons would have lived no longer had they been ever so temperate. But this cannot be done; on the contrary judging from the manifest effects of ardent spirits, it is believed that these same persons had unusually good constitutions; and had they been temperate, might have lived more than a century. Such instances of great longevity do sometimes occur in our country, and it is presumed they would be more frequent if all our citizens were temperate. Therefore, when one among many intemperate men happens to live to old age, instead of proving that his intemperance has not shortened his life, it evidently shews that he has abused the best constitution God ever gave to man in his generation, which might have continued active and strong 15, 20 or even 30 years longer but for his beastly intemperance. Therefore if you wish for long life, BE TEMPERATE.

Every body is anxious to possess a large estate. No object occupies the attention and engages the exertions of mankind more generally and constantly than this. For the attainment of this many "rise up early, sit up late, and eat the bread of sorrow" toil indefatigably and yet fall in arrears. The great difficulty is they spend all their earnings for ardent spirits. It is probable that the people of this County are 200,000 dollars poorer every year in consequence of this pernicious liquor. Let all cease to drink it, and as a community we will speedily be relieved from many pecuniary embarrassments. Therefore if you wish to be rich, BE TEMPERATE.

Every one is covetous of the respect of his fellow men. But a drunkard can never expect it. His character is most despicable in the view of all mankind. However rich, however learned, however exalted in situation he may be, no one can repose confidence in him. On the contrary, a temperate man, be he ever so poor or igno-

rant is a respectable character in the estimation of all wise and good men. Therefore if you wish the respect and esteem of your fellow men, BE TEMPERATE.

7. This subject teaches us our duty as friends to mankind, as professors of christianity, and as ministers of the gospel.

1. As friends to mankind. If we wish well to the human family, we must cease to drink, and to invite others to drink ardent spirits. In so doing, we shall contribute to preserve many from disease and premature death—we shall uphold many innocent victims from infamy, disgrace and poverty—we shall promote domestic happiness as well as the peace of neighborhoods, and we shall probably be instrumental in the salvation of many souls, which would otherwise have been eternally lost.

To assist in accomplishing these important objects we ought to use every lawful means in our power to diminish the facility with which ardent spirits are obtained. In effecting this much may be done by enforcing the salutary laws of our Country. We ought not from a revengeful or covetous disposition to complain of tavern and store keepers* for a breach of those laws; but it is manifestly our duty to see the laws executed when they are transgressed before our eyes. Truly it is a disagreeable task to complain of our neighbors, but if our laws are just, and we are friends to the government, how can we see them broken with impunity?†

* Some of this class in the country, it is believed are greater nuisances to the public than any of the former. They usually sell liquor in larger quantities, at a much lower price, and in open violation of the law permit it to be drank in their stores. Hence when men meet at one of these places they usually drink twice as much as they would at a tavern.

† People in general pass over many breaches of the law for fear of making personal enemies should they enter complaint. Without shewing the impropriety of being influenced by such a principle, it may be observed that this difficulty may be in a great measure obviated by a number of persons entering into an association for the purpose of executing those laws. In this case all complaints would be entered in the name of the association and therefore no individual would be the particular object of malevolence.

This subject claims the special attention of those tavern-keepers and other retailers of strong drink, who in their calling have violated the laws of God and disregarded the laws of the state. We hope they have not declared open war with the human family, and resolved to extirpate them from the face of the earth. But what, brethren, are you doing, and what have you been doing these many years? Have you not been casting fire-brands, arrows and death, all around you; and peopling the regions of eternal despair? Could you once see the evils which you have been nourishing and spreading around you, if you have one particle of love for the human race, methinks you would weep tears of blood. Look around for a moment and behold the effects of what you have done. There are several of your neighbors falling in arrears every year. Their farms lie open to the commons, their houses falling to the ground, and their children clothed in rags, growing up without morals or education.—You know the cause. They have been your daily customers and you never denied them because they came with money in their hands, or you have a mortgage upon their premises. Another of your neighbors is frequently picked up in the streets. This never happens but when he has been at your house. Another gets drunk—beats his wife and children, and then turns them out of doors. A few hours before this, you had replenished his bottle.—You see men profaning the Sabbath—you hear them swearing and cursing in the streets. Remember they learned these vices under your roof. The public peace is often disturbed—and where do these disasters occur? Nine times in ten within sight of your houses. And could your eyes penetrate the dark regions of hell, doubtless, you would behold many there, suffering the pain of eternal fire, who, but for you, might have been still alive or enjoying endless felicity in the kingdom of glory. Can you contemplate these evils without having your hearts filled with sorrow? And if you are now pained at the recital, what will you do when you meet your injured, wretched, lost, eternally undone fellow-creatures at the bar of God? How will you be able to stand before their

heavy accusations when they cry out "You were the mean of bringing me into this wretched place ! Under your roof I learned to drink, and swear, and lie, and work every other abomination." How dreadful your fate should you be their eternal companions, and be forever tormented with their constant accusations ! But should you be so happy as to be found among the redeemed of the Lord, if a pang of sorrow could ever enter a celestial mind it must be at such an interview.

Brethren, be intreated to stop. Hitherto you have done much harm. Henceforth endeavor to do good. Reform your hearts, reform your lives, reform your houses. And if you have not resolution to keep your stores or taverns under the proposed regulations, relinquish the employment. Our country is wide and there are many other occupations to afford you a livelihood. You had better go into the wilderness and live and die in obscurity, than to continue your employment in the present latitude of indulgence, and be instrumental in destroying the souls and bodies of your fellow-men.

2. Our duty as christians. The church is a body composed of persons who were once of various characters.—The time has been when some of them were addicted to intemperance, and even now they are occasionally betrayed into that sin. The manner in which that lamentable circumstance usually takes place, is the following : They are in the habits of using a little spirits daily, as their brethren in general do. Sometimes they find the liquor highly agreeable, and themselves feeble in resisting temptation. They taste again—their old thirst returns—they lose all command of themselves, and before they reflect upon the awful consequences, they are intoxicated. Now is it not probable that this blot upon a christian profession would have been prevented had the person not been in the daily habit of drinking ? And would not a professing christian, who has a thirst for liquor, be greatly encouraged to deny himself entirely, did he know that all his brethren voluntarily submit to the same privation ? Is it not a fact that a man experiences great difficulty in denying himself that which he knows his brethren use

without restraint? Let christians then beware how they “put the cup to their brother’s lips.” It has frequently been done with their *hands*—still more frequently with their *tongues*, and in ten thousand instances by their *example*.

It is verily believed that the rapid increase and awful prevalence of intemperance in this day is to be ascribed to the freedom with which professing christians use strong drink more than to any other cause. Ye are the light of the world. A city that is set on a hill cannot be hid.—Mat. v. 14. Wicked men are ever watching, and they greedily avail themselves of the example of christians, to quiet their own consciences and justify their wickedness. Hence, as professing christians are not ashamed to go to a tavern and call for liquor, sinners are not. As christians in visiting each other are not ashamed to sit with a bottle before them, drunkards are not. The consequence is that intemperance with all its pernicious consequences nourished by the example of christians, is spreading and increasing among all classes of society. Christian brethren, make a solemn pause! Consider what you have been doing, and resolve to do so no more. You deplore the existence of so many taverns. You lament whenever a new one is licenced or a distillery established. But remember, though there were a thousand to one of these infernal dens, if you would not countenance the use of strong drink by your example, intemperance would not prevail so much as it does at present. It is therefore very much in your power to check and diminish the prevalence of this abominable vice. And do you hate sin! Do you esteem virtue? Do you value the souls of your fellow men? Do you love the Lord Jesus Christ? Do you regard the divine glory? Then surely you are ready to make great sacrifices to attain these important objects.

3. Our duty as ministers of the gospel. We are to be faithful not only in teaching our people, but also in setting before them a godly example.

It is to be apprehended that ministers of the gospel in the present day fall short of the apostolic example in few instances more than in that of temperance.

It is not intimated to be our duty to submit immediately to all the privations to which the Apostle^d did. But this much may be safely affirmed that we ought to stand ready and feel perfectly willing to submit to all these, and even more, whenever the cause of the great Redeemer shall require it. And it is confidently believed that *now* is the time which calls upon us to abstain entirely from the common use of strong drink.

It is to be apprehended that many a minister has been instrumental in promoting intemperance among the people of his charge, merely by permitting himself occasionally to use ardent spirits. If so, will he be free from the blood of all men? Let one who sustains the sacred character allow himself in the habitual use of a half gill of spirits a-day, and many of his people will consider it a sufficient warrant for them to use a pint in the same time. Their avocations being more laborious than his, they erroneously conclude that they need proportionably greater stimulus. Hence, upheld by his example, their intemperance increases, until they become confirmed drunkards. And alas! how frequently is it the case with members of the church! Sometimes a minister himself falls into this abominable sin. "If angels weep, it is at such a sight."* But how does this happen? Merely by allowing himself to use ardent spirits as a relief from fatigue. He has followed the practice perhaps for years, without being intoxicated. But in an unpropitious moment his resolution forsakes him and he falls to the disgrace of his profession—to the wounding of his brethren, and to the great dishonor of his Lord and Master.

Are not all these evil effects in some instances likely to ensue if ministers of the gospel do not immediately and entirely quit the use of intoxicating liquor? If the disciples knew not what manner of spirit they were of, surely we do not. And who knows that some of us may not fall into this disgraceful sin, if we do not immediately come out from among the drinkers of strong drink and be separate, and touch no more the unclean thing.

* Rush.

Unless this course is taken, how shall a minister discountenance intemperance among his people? Shall he preach against it? What good will that do when his people know that the moment he leaves the pulpit he will seek refreshment in strong drink? He may reprove drunkards and they will feel guilty. But what will he do with those who are mighty to drink without being intoxicated. He may tell them that a quart or a pint a-day is too much for any man, and each will reply It is true I drink a great deal, but you never saw me drunk: my employment is laborious and my constitution requires more stimulus than many others: a pint is no more for me than a gill for you. You are your own judge of the quantity necessary for yourself, and I am entitled to the same privilege of judging for myself. Is there any way to stop the mouth of such a person but by shewing that ardent spirits are unnecessary? And is it possible for a minister to enforce this doctrine by precept unassisted by example?

The Apostle Paul in the exercise of supreme love to God and fervent charity to his brethren, influenced by an earnest desire to promote the Redeemer's kingdom among men declared, If meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend. 1. Cor. viii. 13. The true ministers of the gospel in this day have the same temper of heart, and are influenced by the same motives. Therefore, they will be ready to say, since rum makes my brethren to offend, and destroys multitudes of immortal souls, I will drink no strong drink while the world standeth.

Messrs. Hudson and Goodwin,

I find in the Panoplist and Missionary Magazine, of October, 1810, a letter from Rev. Mr. Badger, a missionary, to Rev. Dr. Holmes; stating the following facts. Mr Badger began his missionary services with the tribe of which he speaks, in the summer of 1805. In his letter aforementioned, he says: "Shortly after my arrival among the Wyandots, I had opportunity to see all the principal chiefs of the nation together. I determined not to let this opportunity slip, without trying some arguments to dissuade them from the use of spirituous liquors. I stated to them the evils they had suffered, both in health and property, by their intemperance.—After hearing me, they consulted among themselves about an answer. At length the principal chief of the nation addressed me thus:—

"Father listen. You have now told us the truth. We thank you for your advice. We have agreed to drink no more whiskey."

Mr. Badger adds, "From that time they have universally abstained from the use of spirituous liquors."

Viewing this account as unquestionably true, I must consider it as one of the most remarkable things I ever met with in the history of man.—The letter was written, April 20, 1810: so that it appears, those drunken Indians, having agreed together to abstain from the use of spirituous liquors, had already kept this agreement *universally*, for the long term of five years nearly.

It is obvious to remark further, that those Indians were induced to break off their habits of intemperance, from motives of *temporal* interest alone. For with the higher motives of religion, they were not acquainted when they entered into this agreement; nor does it appear from the letter, that more than one Wyandot-man had at last any cordial attachment to the gospel. The missionary stated to them "the evils they had suffered, *both in health and property*, by their intemperance." Upon this, consulting together, and becoming fully convinced that he had told them the truth, or that their intemperance had greatly injured them both as to *health and property*, they unanimously resolved to break off this pernicious habit, and manfully maintained their resolution, not for a few months merely, but for five years together. In truth, this is an admirable instance of sturdiness of resolution; an example worthy of general and respectful notice.

Intemperance is making awful inroads, at this day, in our country. A writer in the aforementioned Magazine affirms that, "a pretty accurate estimate was lately made of the quantity of West-India rum consumed in a year, in a small country town which lies somewhere in New-England"—and that "the result of the estimate was, that ten

